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ANCIENT INDIAN ADVICE FOR MODERN MANAGEMENT

(Selected verses from
(Bharthruhari's Neetisatakam')

Ed. Dr. N. Gopalakrishnan

Indian Institute of Scientific Heritage
Thiruvananthapuram

Heritage pubication series - 7

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Ancient Indian Advice For Modern Management
(4th Edition)

Dr. N. Gopalakrishnan, M.Sc (Pharm), M.Sc (Chem), M.A. (Soc), Ph.D
(Scientist & Hon. Director IISH)

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Foreword

The science of management can never be explained only on the theoretical basis. It has more to do with the practical approach than looking into the theoretical aspects. The essence of management is an experience and experiment between the managed and the manager on various issues. Many factors influence the science of managing crisis. Both the individual and issues are to be dealt with evaluating all the points pertaining to arriving at a compromise or solution of the problem. No one has to fail and no one has to claim the victory in the management. It is finding out a solution for the smooth functioning of the individuals or companies. In the modern management physical, psychological, economical, social and educational bases are focussed. Undoubtedly these parameters vary from individual to individual and issue to issue. Hence, no theoretical capsule can solve the management deficiency problem. But an advice, on broad direction to be followed, calibres required, qualifications acquired, can be given to a manger. This is what the modern management experts and books are trying to do!

Almost exactly in the same way ancient Indians also handled the science of management. With every issue, they explained the qualifications required by siting the examples. Literally, a wonderful approach was followed in the ancient Indian management books. They gave every advicc with illustration. Perhaps that is why these advice still remembered as **subhashitam**, which means good words or advice. The management books are generally classified as NEETISARAMS, which means the essence of justice. Many ancient neetisaram looks are available.

Bhartruhari's neetisatakam (AD 700) is an exceptionally great and meritorious book in these approach. Hundred verses are given in this book. Half of them are directly implementable for modern management. Hence they are selected and reproduced here with original quotations. The contents i.e Sanskrit verses and the meaning given in this book are directly taken from the book published by Saraswathy Mahal Library, Tanjavoor. We are debted to the great work done by them in these lines.

Indian Institute of Scientific Heritage, Thiruvananthapuram has under it's learning career, the subject of management also. Hence we publish this book and submit it for comments from our well wishers.

Dr. M. Sambasivan
Chairman

Dr. N. Gapalakrishnan
Hon Director

✡ व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते
भेतुं वज्रमणिं शिरीषकुसुमप्रान्तेन सन्नह्यति।
माधुर्यं मधुबिन्दुना रचयितुं क्षारांबुधेरीहते
मूर्खान्यः प्रतिनेतुमिच्छति बलात्सूक्तैः सधास्यन्दिभिः।।

✡ स्वायत्तमेकान्तहितं विधात्रा विनिर्मितं छादनमज्ञतायाः।
विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम्।।

✡ यदा किञ्चिज्ञोऽहं गज इव मदान्धः समभवं
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्तं मम मनः।
यदा किंचित्किंचिद्बुधजनसकाशादवगतं
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगतः।।

✡ शक्यो वारयितुं जलेन हुतभुक्छत्रेण सूर्यातपो
नागेन्द्रो निशितांकुशेन समदो दण्डेन गौर्गर्दभः।
व्याधिर्भेषजसंग्रहैश्चव निविधैर्मन्त्रैः प्रयोगर्विषं
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम्।।

✡ केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्वलाः
न स्नानं न कुसुमं नालंकृता मूर्धजाः।
वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
क्षीयन्तेऽखिलभूषणांनि सततं वाग्भूषणं भूषणम्।।

✡ He who hopes to redeem fools by persuading them with the words of poets, dripping with nectar, attempts at the impossible. He strives to bind a wild tusker with the tender fibres of lotustalks; he tries to cut a diamond with the delicate edge of Sirisa flower and he wishes to impart sweetness to the saline sea with a drop of honey. **Should not experiment with impossible programmes**

✡ Silence is an ornament for men without learning, especially in the assembly of omniscient scholars. It is a veil for ignorance ordained by the Creator which is easily accessible and always helpful. **Should talk less on subjects of minimum knowledge**

✡ When I had but a smattering knowledge, I grew blind with pride like a rutty elephant. I fancied myself to be omniscient and my mind was steeped in haughtiness. When. bit by bit, I imbibed (true) knowledge from the company of the wise, I realized how little I knew and my pride, which was like a fever, vanished. **Keep the Company of wise people.**

✡ Fire can be extinguished with water. Sunlight can be warded off with an umbrella. A strong and rutty elephant can be restrained with a sharp goad. A bull and an ass can be controlled with a stick. A disease can be cured with mixtures of drugs and the effects of poison can be counteracted by making use of chants and incantations. For every ill. there is a remedy prescribed in Sastras; but there is no antidote to cure a fool. **Do not try to teach everyone, but can try to learn.**

✡ Bracelets do not adorn a person. Necklaces (of pearls) dazzling like the moon, a bath, unguents flower or bedecked tresses do not adorn him either. Only the learning of the pure and refined culture, possessed by a person, adorns him. All other ornaments wear away. The ornament of learning is the only one for all time. **Acquire knowledge, it is power.**

✡ विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
विद्या भोगकरी यशस्सुखकरी विद्या गुरूणां गुरुः।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
विद्या राजसु पूज्यते नहि धनं विद्याविहीनः।।

✡ दाक्षिण्यं स्वजने दया परिजने शाठयं सदा दुर्जने
प्रीतिः साधुजने नये नृपजने विद्वजने चार्जवम्।
शौर्यं शत्रुजने क्षमा गुरुजने कान्ताजने धृष्टता
ये चैवं पुरुषाः कलासु कुशलास्तेष्वेव लोकस्थितिः।।

✡ जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्सङ्गति कथय किं न करोति पुंसाम्।।

✡ क्षुत्क्षामोपि जराकृशोऽपि शिथिलप्रायोऽपि कष्टां दशा-
मापन्नोऽपि विपन्नदीधितिरपि प्राणेषु नश्यत्स्वपि।
मत्तेभेन्द्रविभिन्नकुम्भपिशितग्रासैकबद्धस्पृहः
किं जीर्णं तृणमति मानमहतामग्रेसरः केसरी ।।

✡ लांगूलचालनमधश्चरणावघातं
भूमौ निपत्य वदनोदरदर्शनञ्च।
श्वा पिंडदस्य कुरुते गजपुङ्गवस्तु
धीरं विलोकयति चाटुशतैश्च भुंक्ते।।

✡ Learning, indeed, enhances the personality of a man; it is a secretly protected treasure. Learning confers enjoyment, fame and comfort. Learning is the preceptor of all preceptors. While travelling in foreign lands learning is a kinsman. Learning is the greatest of deities. Learning, and not wealth is adored even among kings. Devoid of such learning man is a veritable beast.**Cultivate the habit of learning.**

✡ Amiability towards kinsfolk, compassion towards dependants, craftiness always towards rogues, affection towards the good, diplomacy towards kings. Sincerity towards the learned, valour towards foes, forbearance towards elders and rectitude towards ladies-only on those people who are adepts in these arts rests the sustainment of the world. **Know to deal with different types of people appropriately**

✡ Association of the good removes dullness of the intellect, cultivates truthfullness in speech, confers elevation of honour, dispels sins, tranquillizes the mind and extends one's fame in all directions. what is there which good company does not ahieve for men? **Keep the company of meritorious, experienced people**

✡ Though emaciated by hunger, though worn out by age, though almost shattered and reduced to a wretched state, though deprived of bodily lustre and though lingering on the verge of death, will a lion, the foremost among the great self-respecting creatures which longs for morsels of flesh from the broken heads of a lordly, rutty elephant, ever eat the dry grass? **Maintain self respect at all circumstances at all situations.**

✡ The dog wags its tail, scratches the earth with its paws, falls flat on the ground, cringes by showing it's mouth and belly before the man who gives it just amorsel of food. The mighty elephant, on the other hand, looks (at its feeder) majestically and eats only after a hundred words of coaxing. **Keep the dignity and high personal integrity.**

✡ कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा।।

✡ यदचेतनोऽपि पादैः स्पृष्टः प्रज्वलति सवितुरिनकान्तः।
तत्तेजस्वी प्ररुषः परकृतनिकृतिं कथं सहते।।

✡ सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु।।
प्रकृतिरियं सत्ववतां न खलु वयस्तेजसां हेतुः।।

✡ यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितस्स श्रुतवान् गुणज्ञः।
स एव वक्ता स च दर्शनीयः
सर्वे गुणाः काञ्चनमाश्रयन्ति।।

✡ दौर्मन्त्यान्नृपतिर्विनश्यति यतिस्सङ्गत्सुतो लालाना-
द्विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात्।
हीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-
न्मैत्री चाप्रणयात्समृद्धिरनयागात्प्रमदाद्धनम्।।

✡ दानं भोगो नाशस्तिस्त्रो गतयो भवन्ति वित्तस्य।
यो न ददाति न भुंकते तस्य तृतीया गतिर्भवति।।

✡ Lofty minded men, like a bunch of flowers, occupy one of the two positions in life; they either shine at the head of all the world or waste away in the forest (in obscurity) **Do receive respect and keep the status.**

✡ Even the inanimate sun-stone, blazes forth with fire (anger) when touched by the rays (feet) of the sun. How, then, can a valorous man put up with this insult committed by others? **React boldly against injustice in a dignified manner.**

✡ A lion, though a cub, pounces upon elephants whose broad temples are dirty with rut. Such is the very nature of the mighty. Age is not at all the deciding factor for valour. **Develop the culture of boldness at all situations.**

✡ The man who possesses wealth is (considered as) noble by birth, learned, well versed in Vedas and a judge of merits. He alone is (held as) eloquent and handsome. Thus all merits accompany gold. **Maintain a sound financial background in a proper way.**

✡ A king is ruined by having bad ministers, an ascetic by attachment and son by over indulgence. a Scholar is lost by failure to study the truth. The prestige of a family by a vicious son and character, by the company of the wicked. Sense of shame is destroyes by drink, hubandry by want of supervision and affection by staying away in distant countries. Friendship decreases by lack of sincere love. Prosperity by the absence of right conduct and wealth by (extravagant) charity and carelessness. **Know the means of gain and loss of things and feelings.**

✡ Charity, enjoyment and loss are the three different couroses for the disposal of wealth. He who neither gives alms nor spends on his own enjoyment is left with the third alternative. **Judiciously evaluate the method of spending.**

✡ सत्याऽनृता च परुषा प्रियभाषिणी च
हिंसा दयालुरपि चार्थपरा वदान्या।
नित्यव्यया प्रचुरनित्यधनागमा च
वाराङ्गनेव नृपनीतिनेकरीतिः।।

✡ आज्ञा कीर्तिः पालनं ब्राह्मणानां दानं भोगो मित्रसंरक्षणं च ।
येषामेते षड्गुणा न प्रवत्ताः कोऽर्थस्तेषां पार्थिवोपाश्रयेण ।।

✡ यदूात्रा निजफालपट्टलिखितं स्तोकं महद्वा धनं
तत्प्राप्नोति मरुस्थलेऽपि नितरां मेरौ च नातोऽधिकम्।
तद्धीरो भव वितवत्सु कृपणां वृत्तिं वृथा मा कृथाः
कूपे पश्य पयोपिधावपि घटो गुहाति तुल्यं जलम्।।

✡ अकरुणत्वमकारणविग्रहः परधने परयोषिति च स्पृहा।
सुजनबन्धुजनेष्वसहिष्णुता प्रकृतिसिद्धमिदं हि दुरात्मनाम्।।

✡ दुर्जनः परिहर्तव्यो विद्यालंकृतोऽपि सन्।
मणिना भूषितः सर्पः. किमसौ न भयंकरः।।

✡ Truthful as well as false. Harsh as well as Sweet in speech, cruel and compassionate, miserly and charitable, always spending and always earning abundantly the conduct of a king is full contradictions like the conduct of courtezans. **Behave bravely according to circumstances.**

✡ Excercise of authority, attainment of fame, protection of scholars, giving of alms. Personal enjoyment, supporting of friends - to those who do not put into practice these six virtues, what purpose can be served by resorting to the patronage of the king? **Be a support for all colleagues and create that feeling.**

✡ Whatever quantity of wealth. great or small, is assigned to a person by the script on his broad forehead by the Creator, he is sure to obtain it even in a desert and never more than that even in the (golden) Mount Meru. Therefore take heart and do not put on a cringing attitude towards the rich. Look how a pictcher can take out only the same volume of water from the well, as well as from the ocean. **Keep the optimism that all that one deserves will be obtained and never more than that.**

✡ Pitilessness, unreasonable quarrel, covetousness towards the wealth and the wives of others, jealousy towards the good and the relatives-these are the intrinsic qualities of the wicked. **Get rid of wickedness from the mind and thought.**

✡ A villain ought to be shunned though adorned with learning. Is not a serpent frightful though adorned with the gem. **Keep away from problem creators, even though they are learned.**

✡ जाड्यं ह्रीमति गण्यते व्रतशुचौ दंभः शुचौ कैतवं
शूरे निर्घणता मुनौ विमतिता दैन्यं प्रियालापिनि।
तेजस्विन्यवलिप्तता मुखरता वक्तव्यशक्तिस्थिरे
तत्को नाम गुणो भवेत्स गुणिनां यो दुर्जनैर्नाङ्कितः।।

✡ लोभश्वेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः
सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम्?
सौजन्यं यदि बलेन महिमा यद्यस्ति किं मण्डनैः
सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना।।

✡ शशी दिवसधूसरो गलितयौवना कामिनी
सरो विगतवारिज मुखमनक्षरं स्वाकृतेः।
प्रभुर्धनपरायणः सततदुर्गतिस्सज्जनो
नृपाङ्गणगतः खलो मनसि सप्त शल्यानि मे।

✡ न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम्
होतारमपि जुह्वा स्पृष्टो दहति पावकः ।।

मौनान्मूकः प्रवचनपटुर्वाचको जल्पको वा
छुष्टः पार्श्वे भवति च वसन् दूरतोऽप्यप्रगल्भः।
क्षन्त्या भीरुर्यदि न सहते प्रायशो नाभिजातः
सेवाधर्मः परमगहनो योगिनामप्यगम्यः।।

✡ There is not a single merit of the virtuous which is not branded as a defect by wicked men. Modesty is counted as dullness. religious practice as ostentation, honesty as dissimulation, valour as mercilessness, meditation as lack of intelligence, gentleness of speech as feebleness, prowess as arrogance and strong power of expression as garrulousness. **Do things straight forward and ignore biased and ill motivated comments.**

✡ What need is therefore vice if there is greed and what need for crime if there is the tendency of carrying tales? Why need penance if there is truthfulness and why go n pilgrimages to holy places if there is purity of mind? Where is the need for strength if there is good conduct and where is the use for ornaments if there is glory? Why seek for riches if there is learning and why look for death if there is ill repute? **Do not always search for alternatives.**

✡ The moon that is bedimmed during day, the loving lady who has lost her youth. The lake that is devoid of lotuses, the face of a handsome man who is illiterate, a master who is miserly, a virtuous man who is ever poor and the presence of a rogue in the king's court-these seven factors pierce my heart like arrows. **Brightness of many virtues are seen only if they are accompained with qualifications**

✡ Fire, when touched, burns the very person who feeds it with oblations. Similarly kings who are fiery in their temper look upon no one with (genuine) affection. **Keep a distance even from the closest.**

✡ The servant, if he is silent is branded as being dumb and if he talks well, he is a chatterer or prattler. If he moves closely (with his master) he is impudent and if he keeps away he is a funk. If he is patient he is styled as timid and if impatient he is considered a ruffian. Thus the role of a servant is very difficult to fulfil and surpasses the comprehension even of Yogins. **For all decisions and actions, there may be a misinterpretation; mentally prepare for that and keep a midway.**

✡ उद्भासिताखिलखलस्य विश्रङ्खलस्य
प्रोद्गाढविस्मृतनिजाधमकर्मवृत्तेः।
दैवादवाप्ताविभवस्य गुणद्विषोऽस्य
नीचस्य गोचरगतैः सुखमास्यते कैः।।

✡ आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमुपैति पश्चात्।
दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम्।।

✡ वाञ्छा सज्जनसङ्गतौ परगुणे प्रीतिर्गुरौ नम्रता
विद्यायां व्यसनं खयोषिति रतिलौकापवादाद्भयम्।
भक्तिशूलिनि शक्तिगत्मदमने संसर्गमुक्तिः खलै
रेते येषु वसन्ति निर्मलगुणास्तेभ्यो नमस्कुर्महे।।

✡ विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः।
यशसि चाभिरतिर्व्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनाम्।।

✡ करे श्लाघ्यस्त्यागः शिरसि गुरुपादप्रणयिता
मुखे सत्या वाणी विजयि भुजयोर्वीर्यमतुलम्।
हृदि स्वच्छा वृत्तिः श्रुतमधिगतं च श्रवणयोः
विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम्।।

✡ Who can live happily in the kingdom of a contemptible ruler, who raises all scoundrels to eminence who is not bound by any rule of conduct, who has wilfully forgotten the low status from which he has risen; who has obtained his soverigniry by sheer luck and who detests men of virtue? **Try always to reach the expectations of good people.**

✡ Friendship of the wicked is like shadow of the forenoon, strong(long) in the beginning and weakening (shortening) gradually; but the friendship of the good is like the shadow of afternoon, light (short) at first and growing stronger (longer) with the advance of time. **Elevate oneself through acquiring knowledge from the experienced.**

✡ Desire for the company of good, appreciation of the merits of others, reverence to elders, effort in learning, experience of pleasure in the company of one's own wife, fear of public censure, devotion to god Siva, power of self control and casting off the company of the wicked - to men in whom these spotless virtues abide, we offer our obeissance. **These qualities are essential for managers.**

✡ Fortitude in misery, forbearance in prosperity eloquence of speach in an assembly, valour in war, delight in the acquisition of fame, and joyful effort to study the scriptures - these qualities are innate in men of noble nature. **These words are useful while handling crisis.**

✡ Praiseworthy act of charity is an ornament of the hand, humble salutation at the master's feet to the head, truthful speech to the mouth, triumphant and matchless prowess to the arms, perfect purity of thought to the mind, and receiving the instruction of the Vedas to the ears- these are the adornments to the naturally great men, acquired without the need for wealth. **Remember that as every organ has a duty, so is every man, utilise them.**

✡ प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्या प्रदान युवतिजनकथामूकभावः परेषाम्।
तृष्णास्त्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
सामान्यं सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ।।

✡ संपत्सु महतां चित्तं भवेदुत्पलकोमलम्।
आपत्सु च महाशैलशिलासङ्घातकर्कशम्।।

✡ प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
प्रियं कृत्वा मौनं सदसि कथनं चाऽप्युपकृतेः।
अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः
सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम्।।

✡ यः प्रीणयेत्सेचरितैः पितरं स पुत्रो
यद्भर्तुरेव हितमिच्छति तत्कलत्रम्।
तन्मित्रमापदि सुखे च समक्रियं यत्
एतत् त्रयं जगति पुण्यकृतो लभन्ते।।

✡ पापान्निवारयति योजयते हिताय
गुह्यं निगूहति गुणान् प्रकटीकरोति।
आपदगतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः।।

✡ Abstinence from slaughter of life. restraint of mind from coveting the wealth of others, utterence of truth timely charity to the limit of one's capacity, dumbness in gossipping about the young wives of others, obstruction of the stream of greed obedience to elders, compassion to all creatures, equal regard for the rules laid down in all scriptures and unfailing performance of one's duties- these constitute the path to all kinds of prosperity. **Learn to approach and act appropriately with different situations.**

✡ The heart of the great will be tender (with sympathy) like a lotus during prosperity and hard (unassailable) like a heap of rocks on a huge mountain during adversity. **Accept with detachment the good and bad results.**

✡ Charity without advertisement, stirring reception to the guest at the door, silence after doing an act of obligation, public acknowledgement of the help rendered by others, absence of pride in effluence, taking of others,without any touch of slander - whoever could have taught the good, these (rules of conduct) difficult to practise like the vow of walking on the blade of a sword! **Follow duty bound dharmic path of action.**

✡ He is a true son who delights his father by his deeds of virtue; she is a real wife who cares only for the well-being of her husband and he is a genuine friend who behaves with equal affection both in joy and sorrow. Only those who have done virtuous deeds in past lives obtain these three things in the world. **Know the merits and demerits of everyone for using them appropriately, Also remember, luck is a factor.**

✡ The good have defined a true friend as one who restrains his companion from sin and directs him towards virtue, conceals his secrets and proclaims his merits, does not desert him when involved in danger and gives aid in times of need. **Proper noble behaviour builds up best relations.**

☆ तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कृथाः
सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनम्।
मान्यान्मानय विद्विषोऽप्यनुनय प्रख्यापय प्रश्रयं
कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां चेष्टितम्।।

☆ प्रारभ्यते न खलु विघ्नभयेन नीचः
प्रारभ्य विघ्ननिहता विरमन्ति मध्याः।
विघ्नैर्मुहुरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति।।

☆ क्वचित्पृथ्वीशय्यः क्वचिदपि च पर्यङ्कशयनः
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः।
क्वचित्कन्थाधारी क्वचिदपि च दिव्याम्बरधरो
मनस्वी कार्यार्थे न गणयति दुःखं न च सुखम्।।

☆ निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम्।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्यायात्पथः प्रविचलन्ति पदं न धीराः।।

☆ कान्ताकटाक्षविशिखा न लुनन्ति यस्य
चित्तं न निर्दहति कोपकृशानुतापः।
कर्षन्ति भूरिविषयाश्च न लोभपाश-
र्लोकत्रयं जयति कृत्स्नमिदं स धीरः।।

✡ Cut off greed; practise endurance, suppress pride; do not revel in sin; speak the truth; follow the path of the good; serve the learned; honour the venerable; be conciliatory even to your foes. Manifest your humility, prescerve your reputation. (Take pity on the suffering.) These are the distinctive features of the good. **Build up great demonstratable noble virtues**

✡ People of low type do not begin a task out of fear of obstacles. Those of the middle class commence a deed but give it up when faced with impediments. But men of the noblest calibre do not abandon a task once commenced, although repeatdly assailed by difficulties. **Learn the ideal behaviour pattern to win the society.**

✡ Somewhere lying on (hard) ground, and elsewhere on a soft bed of downs, somewhere eating the mere greens and elsewhere tasting the superior cooked rice. Somewhere wearing rags and elsewhere clothed in elestial robes, the strong willed man, intent or achieving his end, never cares for (incidental) pain and pleasure. **Face the comfortable and uncomfortable situation calmly.**

✡ Let experts in codes of conduct rebuke or extol. Let wealth come or go as it likes. Let death occur this very day or at the end of an epoch. Whatever may befall, men of resolute character never swerve even by one step from the path of justice. **Upkeep character, nobility, truthfulness and path of justice.**

✡ That hero conquers all the three worlds. whose heart, the side-long looks of lovely ladies cannot pierce, the scorching fire of anger cannot burn and the powerful objects of the senses can not drag by the strings of temptation. **Do not get tempted on minor attractions of benefits.**

✡ कदर्थितस्यापि हि धैर्यवृत्तेर्न शक्यते धैर्यगुणः प्रमार्ष्टुम्।
अधोमुखस्यापि कृतस्य वह्नेर्नाधः शिखा यान्ति कदाचिदेव।।

✡ वरं श्रृङ्गोत्सङ्गाद्गुरुशिखरिणः क्वापि विषमे
पतित्वायं कायः कठिनदृषदन्ते विदलितः।
वरं न्यस्तो हस्तः फणिपतिमुखे तीक्ष्णदशने
वरं वह्नौ पातस्तदपि न कृतः शीलविलयः।।

✡ वह्निस्तस्य जलायते जलनिधिः कुल्यायते तत्क्षणा–
न्मेरु स्वल्पशिलायते मृगपतिः सद्यः कुरङ्गायते।
व्यालो माल्यगुणायते विषरसः पीयुषवर्षायते
यस्याङ्गे ऽखिललोकवल्लभतरं शीलं समुन्मीलति।।

✡ छिन्नोऽपि रोहति तरुः क्षीणोऽप्युपचीयते पुनश्चन्द्रः।
इनि विमृशन्तस्सतः सन्तप्यन्ते न लोकेषु।।

✡ यथा कन्दुकपातेनोत्पतत्यार्यः पतन्नपि।
तथा त्वनार्यः पतति मृत्पिण्डपतनं यथा ।।

✡ सृजति तावदशेषगुणाकरं पुरुषरत्नमलङ्करणं भुवः।
तदपि तत्क्षणभङ्गि करोति चेदहह कष्टमपण्डितता विधेः।।

✡ The (innate) quality of courage in a heroic person can never be wiped away even when he is overcome with difficulties. The flame of fire (a torch) never blazes downwards, even when it is held upside down. **Virtues are told to be inborn, try to develop what ever is lacking.**

✡ It is preferable to get the body shattered by falling somewhere on the uneven ground of hard stones from the lofty peak of a great mountain; it is preferable to thrust one's hand into the mouth of a fierce serpent possessing sharp fangs; it is preferable to throw oneself into the fire; but never should one give up his character. **Remember that most precious virtue for a manager is character.**

✡ Fire becomes (cool, like water; the ocean turns, in a moment, into a (fordable) channel; Meru becomes a tiny (scaleable) mound of stones; a lion behaves suddently like a (tame) deer; a serpent acts like a garland and liquid poision has the effect of a shower of nectar - all these happen to a person in whose body shines forth purity of conduct which is the source of the great endearment to all the world. **Nobility in conduct and behaviour are essential qualities.**

✡ The tree, though choppes off regains its growth. The moon which wanes waxes forth again. Reflecting on this good men are never afflicted (by difficulties) in the world. **Keep up the name and fame always unaffected.**

✡ A noble person rises up again though fallen, like a ball which rebounds after a fall. An ignoble person falls like a lumb of clay which falls down flatly. **Noble character saves from many inborn disqualifications.**

✡ Alas! how unwise is the creator, who having created man, as a gem of the human race, as the abode of all virtues without exception and as an ornament to the world. Yet ordians him to perish in a moment! **Inborn limitations of others should be recognised and ignored.**

नमस्यामो देवान्न तु हतविधेस्तेऽपि वशगा
विधिर्वन्द्यः सोपि प्रतिनियतकर्मैकफलदः।
फलं कर्मायत्तं किममरगणैः किं च विधिना
नमस्तत्कर्मभ्यो विधिरपि न येभ्यः प्रभवति।।

ब्रह्मा येन कुलालवन्नियमितो ब्रह्माण्डभांडोदरे
विष्णुर्येन दशावतारगहने क्षिप्तो महासङ्कटे
रुद्रो येन कपालपाणिपुटके भिक्षाटनं सेवते
सूर्यो भ्राम्यति नित्यमेव गगने तस्मै नमः कर्मणे।।

☆ या साधूंश्च खलान् करोति विदुषो मुर्खान् हितान् द्वेषिणः
प्रत्यक्षं कुरुते परोक्षममृतं हालाहलं तत्क्षणात्।
तामाराधय सत्क्रियां भोक्तुं फलं वाञ्छितं
हे साधो व्यासनैर्गुणेषु विपुलेष्वास्थां वृथा माकृथाः।।

☆ शुभ्रं सद्म सविभ्रमा युवतयः श्वेतातपत्रोज्वला
लक्ष्मीरित्यनुभूयते चिरमनुस्यूते शुभे कर्मणि।
विच्छिन्ने नितरामनङ्गकलहक्रीडात्रुटतन्तुकं
मुक्ताजालमिव प्रयाति झटिति भ्रश्यद्दिशोदिृश्यताम्।।

✡ We may worship the gods. but they are themselves victims of the accursed Fate. We may, then worship Fate, but he too can give only the fruits which are predetermined by Karma. If fruits depend upon Karma why care for the host of gods or for Fate? Let us, therefore bow to Karma, which even Fate cannot surpass in power. **Karma based dharma should be the pathway followed.**

✡ Let us bow to Karma, for Brahma has been allotted the role of a potter inside the primal egg of the Universe, Vishnu has been thrown into the very troublesome wilderness of the cycle of incarnations. Siva roams about begging with the skull (as a begging bowl) in his hand and the sun goes round and round the sky daily ..... All these are caused by Karma and let us therefore bow to Karma. **Only duty bound performance will lead to happiness.**

✡ Listen, Oh, good man, If you wish to enjoy the cherished benefits adore the goddess 'Good Karma' (i.e. perform pious deeds); for she converts rogues into saints, fools into scholars, foes into friends, the invisible into the visible, and the poison. **Halahala** into nectar, all in a moment. Do not strive in vain at the attainment of other qualities, which are beset with many difficulties. **Treat the work as worship and become the model.**

✡ A splendid mansion, young ladies with charming movements and kingship shining forth under a white umbrella are all enjoyed for long until the sequence of good deeds are bearing fruit; but when it is exhausted fully all these comforts vanish, being scattered suddenly in all directions, like a necklace of pearls, the string of which in snapped during an amorous quarrel between lovers. **Know and remember that good days and bad days exist for everyone.**

✡ गुणवदगुणवद्वा कुर्वता कार्यमादौ
परिणतिरवधार्या यत्नतः पण्डितेन।
अतिरभसकृतानां कर्मणामाविपत्ते-
र्भवति हृदयदाही शल्यतुल्यो विपाकः।।

✡ मज्जत्वम्भसि यातु मेरुशिखरं शत्रून् जयत्वाहवे
वाणिज्यं कृषिसेवनादि सकला विद्याः कलाः शिक्षताम्।।
आकाशं विपुलं प्रयातु खगवत्कृत्वा प्रयत्नं परं
नाभाव्यं भवतीह कर्मवशतो भाव्यस्य नाशः कुतः।।

☼ A wiseman should, at the outset, take efforts to realise the consequences before launching on any action good or bad. The results of deeds done in excessive haste acts like a burning dart in the heart till death. **Think twice before acting especially during crisis.**

☼ One may dive into the water or climb upon the peak of Meru or conquer his foes in battle or practise trade, agriculture, service or all branches of learning and the arts. One may traverse through the wide sky like a bird. Putting forth great efforts, Yet, what is not destines will never happen and what is bound to come as a consequence of Karma will never be lost. **There is rhythm for everything, System will adjust itself. Do not overstrain on all issues. Evolution is always better than revolution, if properly monitored.**

The World search for informations and knowledge from various sources. Modern trend in selecting the focus on searching the knowledge is undoubtedly, the consistent, renewable, positive and non destructive approach for material and human resource management. From every source tapping of novel ideas is being done on the above basis. True to that spirit, **Indian Institute of Scientific Heritage**, Thiruvananthapuram, also focus it's resource searching from the ancient Indian books. A group of scienists, devoted to bring out these ancient and novel methodologies and ideas to utilise in the modern life, work to arrive at a solution for the crisis management. We teach and learn all subjects in material / physical science and management science from ancient books with strong scientific vision. We invite you to associate with the Institute and extend all your blessings from the noble endeavours undertaken by the Indian Institute of Scientific Heritage.